

Tractor Supply Co TSCO under CEO Harry Lawton



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		T	T	T		2	2	2		6
3		H	T	T		3	2	2		7
2		H	H	H		3	3	3		9
1		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=9014>

### HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD  
Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.  
It

- is the eldest daughter  
and
  - **symbolizes** wind or wood;
- it has for its **attribute** gentleness,  
which nonetheless penetrates
- like the wind
- or
- like growing wood  
with its roots.

**The dark principle, in itself rigid and immovable,  
is dissolved by the penetrating light principle,**

to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,  
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues  
which shun the light of day.

## THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual

and

- inconspicuous

effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye  
than

- those won by surprise attack,

but

- they
  - are more enduring
  - and
  - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

## THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
  - This too requires a lasting influence brought about by
    - enlightenment
    - and
    - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens

and

- repels.

## THE LINES

Nine in the second place means:

Penetration under the bed.

Priests and magicians are used in great number.

Good fortune.

No blame.

At times

one

- has to deal with hidden enemies,  
intangible influences that slink into dark corners and from this hiding
- affect people by suggestion.

In instances like this,

- it is necessary to trace these things back to the most secret recesses,  
in order to determine  
the nature of the influences to be dealt with.

a) This is the task of the priests;

- removing the influences

b) is the task of the magicians.

The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while.

For when such elusive influences are

- brought into the light and

- branded, they lose their power over people.

Six in the fourth place means:

Remorse vanishes.

During the hunt

Three kinds of game are caught.

When a

- responsible position

and

- accumulated experience

lead one to combine

- innate modesty

with

- energetic action,

great success is assured.

The three kinds of animals referred to served

- for offerings to the gods,

- for feasting guests,

and

- for everyday consumption.

When

- the catch answered all three purposes,

- the hunt was considered especially successful.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8942>

**HEXAGRAM 33 – Tun - Retreat**

Above CHIEN THE CREATIVE, HEAVEN  
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their influence.

## THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces favored by the time are advancing.

In this case

- retreat is the right course, and
- it is through retreat that success is achieved.

But success consists in being able to carry out the retreat correctly.

Retreat is not to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful not to miss the right moment while we are in full possession of power and position.

Then we shall be able

- to interpret the signs of the time
  - before it is too late and
- to prepare for provisional retreat
  - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

## THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man  
keeps the inferior man at a distance,  
Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature  
it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and
- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior;  
he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement  
by which we are bound to the hated object.

The superior man shows strength (heaven) in that  
he brings the inferior man to a standstill (mountain)  
by his dignified reserve.